SUGGESTION

"Man's whole education is the result of Suggestion."

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HAPPINESS.

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In the previous article we considered "Desire as the only motive." In this one we still speak shortly of happiness as the only desire. If these two statements are true, and we could so imbue our thoughts and feelings with them that they should become us, it would greatly simplify our philosophy and give to us a rule that is far easier of application to the riddle of every-day life than that we ordinarily possess. I am not claiming that it would furnish an infallible guide, or that it would be easy to follow, but simply that it would greatly simplify matters and give to us principles that are sufficiently universal to furnish a viewpoint that would be constant and invariable, and relieve the necessity of searching for a new outlook at every new trouble we encounter. If these statements are true, they would constitute a beacon that we should always be safe in keeping in view, no matter how dark the skies or tempestuous the sea, or how doubtful we might feel as to our exact location. If we could keep this beacon well in view we would ride safely every sea that could assail, and with far greater safety than with a more complicated guide to our conduct.

Now, is happiness our only desire? I use the term happiness to mean pleasurable sensations, pleasurable feelings, pleasure-giving concepts now, that shall not result in painful ones hereafter.

Can any one really desire to be *permantly* miserable? The answer to this question will settle the question of the truthfulness or falsity of the statement we are considering. It is clearly true, and no one will attempt to deny, that I can and do choose to do many things I would sooner not do. I also choose not to do many things I would sooner do. But why do I do so? Because I am afraid of what society might say, or afraid that some other course might injure my business, or that my church might not like it, or I might lose political caste, or my employer might not endorse it, or my wife, or husband, or guardian, or God, or somebody else might ridicule or punish me if I did it or did not do it, as the case might be. Add as many more reasons to these as you please, and then look them all over carefully and see what they mean.

Why am I afraid of society, or the church, or the party, or any of the agents I have mentioned? Can any other sensi-

ble reason be assigned than that they are able to cause me unhappiness of some kind? Eliminate from my mind the idea that they could have any effect whatever on my peace of mind now or hereafter, and then see what their effect on my conduct would be. Would I still do as they dictated, rather than as I wished? And when I do as they desire now, am I not still following a *mediate desire;* that is, while I am not doing the thing that I wish to do just now, I am still doing what I think will give me happiness; yes, what I think is more likely to result in happiness in the long run, and that is really why I do it. Is there any other reason apparent? I hear some one say yes, two reasons at least can be assigned. One because I deem it my duty to do so, and the other is because I think it is right to do so.

But why do I do my duty when I do not want to? Why do I care for my invalid wife, or child, when I would rather be free? Supposing that I really knew that I should be happier now and for all time to come by not doing my duty; supposing that I was positive that the following of my own wishes would result in permanent contentment, lasting happiness to myself, then what? Would I still do what I am now so fond of referring to as my duty? Can I ever be certain that anybody's happiness really requires me to sacrifice my permanent peace? Have we any positive knowledge that such is ever the case? Are we not deluding ourselves with all such argument, and all the time doing our duty because we think that the future will in some way justify us? Would we do it if we *knew* that no such reward would be forthcoming? Yes, but you say, it would make them happy. Do you know that it is necessary for you to make yourself miserable that they may be happy? Do you know that present happiness to them, purchased at the expense of your own, would be for their permanent good? Do you know positively that we do not each attract to ourselves, or encounter just what is necessary for our lasting good? In the light of all this what would we do?

The other reason assigned is that you deem it right. But why do what is right? What makes us call one line of conduct right and another wrong? Supposing that things were changed, so that what we now call wrong should bring lasting happiness, would we still call such conduct wrong? Remember that society is made up of individuals, and that whatever tends to make the individual unhappy cannot be for the good of society.

But you say, one individual is not society. The majority should rule.

But are majorities always right? If not, how can we know in any given case that it is right, till we have the sequel? And what must the sequel be to justify? Happiness always; nothing but happiness.

But we will now take up, separately, the three essentials of happiness, and a consideration of them will clear up some mooted points.

The first essential named was individualization, which, though quite a formidable word, is quite simple, as I wish to use it. Do not understand me to say that it is easy to know all about individualization in its deepest phases, or that we know anything about its *how* and *what for,* but, happily for us, we are at present interested in its practical application only. To us it shall mean *the ability to stand alone.* No, not the ability to be independent, or separate from other things. Nothing exists that way. It is

a universe of inter-related things. The law or principle of attraction is universal. It unites all things and occurrences into one great whole. It is, in fact, the only real principle that exists. Repulsion exists as a condition only, *not as a principle.* Hence, there is no real separation possible between any two things or events whatever. "Well, then," you say, "how can anything stand alone?" While things cannot be separate they can be, and are, distinct. I am not separate and independent of the rest of the world, but I am distinct. I could not exist without the rest of the universe. but I *can* have, yes, I *do have,* my own part to fulfill, and nothing else can fill that part. I *must* do it. I *cannot escape it.* The where I do it, the when I do it and the how I do it depends largely on myself, but the fact of having to fill my own station is not under my own control.

The thing I must aspire to and finally attain, if I would be happy, is self-conscious independence; that is, I must consciously realize that my knowledge is my own, that the world I live in is my own, that no idea or conception of my mind is just like any other's, and that the use I must make of these things is also my own, not to be duplicated by anyone else. Of course, it is a well known fact that my self-consciousness is dependent on my conscious and sub-conscious self for its existence. It is daily, hourly, yes, minutely, being renewed, sustained and modified therefrom, but, when born, it is itself and nothing else, and no other person in the whole world has another self-consciousness just like it, or one that can do exactly its work.

To make this case even stronger, I will say that I fully believe that I am living in a mental atmosphere, and that I breathe in of this atmosphere just as I do of the physical one, and that the vast majority of my ideas are thus breathed in from this source and are mine by adoption; but do not forget that *I adopt them according to my own character* and not according to anyone else. The original owner of any of these ideas would never recognize them could he see them just exactly as *I* feel them and know them. In adopting them, I, of necessity, change them into harmony with my character; in fact, when adopted, these become my character. So you see that I cannot even adopt ideas just as they are, but they become mine in every sense, by the modifying power of my character in the process of adoption. Every word in every language of man is different as it lives in the heart and mind of each of us. No single word can possibly mean just the same to any two people on earth, for no two people on earth have exactly the same character. Now, this individuality is what I mean by standing alone, by individualization.

"Well," I hear some one say, "if this is necessity, it is just the same for all, yet all are not happy. Where does the difference come in?"

It is really a fact that we do stand alone whether we know it or not. Even if I choose to let my church, or political party, or scientific ideal, do my thinking for me, I in no way escape responsibility, or get one iota away from my character. I shall be able to use only such of the teaching of each of them as is in harmony with my character, or whatever part I can so modify to my views as to be able to utilize. If I attempt to use any advice that does not square with myself as I really am, there can nothing result but failure, and when that comes I can see

that my attempt to escape myself has been vain, and it must ever be vain. The difference between us, in this respect, may be illustrated thus: Two men are at work by the day for a living. They are forced to do so. One constantly wars with his place and work and complains at fate, and is generally pessimistic, but work he must just the same. The other one accepts the situation kindly, does all he can for his employer and all he can to make himself and all around him happy, but keeps an eye open for something better; keeps something better in his mind, and prepares himself for it when it offers. Which of the two will get the most out of his life? Which will be the more likely to advance to a higher, happier, more useful place? Their condition, so far as being forced to labor today, is the same, yet how differently they do it. So with my being forced to be myself. I cannot help it, but I can waste energy repining over my lot, either financial, physical, or mental, and constantly fighting fate because I was not born like this one, that one, or the other one. I forget that I do not, and cannot even know them *as they are.* I only know them *as I think* they are, which may only approximate what they really are, for in estimating some one else, I do just as I do with all else—I modify the idea by the process of adoption, so that *it is I* when I become conscious, *not the external thing or person it symbolizes.*

Spencer has called this transfigured realism, which is a good term, and exactly tells what always occurs. Myself, I must be. Unlike anyone else I shall remain. A work of my own I must do. But there are many ways of accepting and acting on the situation. There is but one way, though, if happiness is to result from it. I must know that my real power is within, that environment is necessary, but that I cannot know this environment *till it soaks in and I become conscious of it,* and neither can I act directly on this environment, but can only change my mental state and this reacts on the body and through this means changes the outside.

No matter how I may try to convince myself in this matter, it will always remain true that my influence on things external must commence in the life. There are those who think that this life can act directly on environment independently of the body, but even so, I must still start the change within. This is just as true of unconscious acts as of others. They start within also. By unconscious, I mean *not self-conscious.* So I think, in harmony with the above, that all the aim of nature is to perpetuate individualization and bring it to the point of self-consciousness, where it realizes itself for what it is, a part of the great intellectual whole. An intelligent part, with happiness as its entire aim.

(To be Continued.)

FAIRMONT, MINN.

I estimate your magazine very highly, as it is very instructive and contains valuable information for everybody in everyday and professional life. I use SUGGESTION very extensively in my treatments every day with sucessful effects.

DR. F. F. BOEGNER.

PAWNEE CITY, NEB.

I am well pleased with SUGGESTION, and will profit much, I believe, from its monthly visits to my study.

REV. J. M. CAMPBELL, D. D.

POVERTY. PSYCHOLOGICALLY CONSIDERED.

BY CASSIA PRATT CANTELOU.

When I was a little girl, my mother used, industriously, to inculcate the doctrine that "it is no disgrace to be poor." And the poorer the relations that came to our house, the more homage were they expected to receive at the hands of my mother's daughters.

Living in a small village, where there were none rich, and few very poor, I had little opportunity for judging of the precept laid down for me. Since then I have lived in several good-sized cities; and, to the woman with her own "row to hoe," this question of poverty or riches stands out prominently.

In contemplation of the subject, I have fallen into the habit of studying the people I have met to find whether it was happen-chance that made one man rich and another poor, or whether there were not an underlying principle somewhere which controlled the matter on a just and logical basis.

I find that there is: the difference lies in the thoughts men think. And while it may not be a "disgrace" to be poor, it certainly is not to one's credit.

The thoughts a man thinks are mirrored in his eye, that "he who runs may read." In the glance of a man's eye is readily discernible the cause of the shabby coat on his back. "Clothes do not make the man," but the man makes the clothes, and the cut and texture depend altogether upon the man and nothing whatever upon the Fates.

The thoughts a man thinks not only fashion the expression of his eye, the cut of his clothes, but the house he lives in, the wife he chooses, the family he raises, and every circumstance that comes to figure in his life.

A man thinking of himself as a poor, miserable "worm of the dust," whose mission it is to be somehow kicked and cuffed ("chastened," I believe the minister used to call it) into an angel on some other plane of existence, becomes a groveller, holding himself in readiness for the rebuffs he so richly deserves and lavishly receives.

The man who believes himself a lord of creation, with dominion not only over the beasts of the field and fowls of the air but over every phase and stage of his existence, is that lord. And the contingency has not yet arisen that has said him nay.

It is not all unreasoning vanity that is behind our general stampede to get into the reception rooms of the successful ones of earth. It is our latent good sense. Riches, like poverty, are contagious.

Opposite my windows is a row of brick apartment houses. In these, live many apparently well-to-do families. Under the eves of the end brick house, stands a humble cottage with a carpenter's sign over the door. In this house lives a little boy of ten or twelve. I don't believe he has a mother. At least his waists are dirty and torn and his calloused feet are bare. Two boys, from the well-to-do flats,

often happen over to see this small fellow. The three talk together and occasionally start in to play, but, just about then, a woman's head pops out of a window and the well dressed youngsters are recalled to their own domain.

That well-to-do mother doesn't want her boys to play with the forlorn child who doesn't wear good clothes. And, maybe, she is right. Howsoever, so long as that ragged urchin abides with other ragged urchins, the chances are he will never outgrow the rags. His atmosphere will be filled with poverty germs.

Why is it that we sometimes have the grace to be ashamed of our poverty? It is because we recognize in our inner consciousness that our poverty is a clear reflection on ourselves—that, if we had the understanding of the prosperous ones, we should be successful like them.

A man's poverty by no means constitutes him a failure. It shows, only, that he has, so far, failed to solve the one problem of affluence in the arithmetic of his life. The problems of unselfishness and forbearance he may have, often has, worked to a finish.

But let us not laud the man on account of his poverty. Most likely honesty had nothing to do with it. Poverty is a defect in a man, and is a condition as amenable to his control as the regulation of his diet. Riches and poverty symbolize states of mind. This being true, spiritual leanness in the poor is no more to be condoned than grossness of spirit in the multi-millionaire.

Ignorance is at the bottom of poverty, as it is the root of stealing, lying and all other wrong-doing. Just where incompetence ends and "sin" begins is not quite clear. It is all incompetence, to my mind. Each man, or woman, is doing the best he, or she, knows. What we want is more light on our problems, and the Intelligence that said, "Let there be light," in the first place, is still furnishing light to those who intelligently demand it. But the one who prefers to croak in the darkness of his own delusions has that privilege.

"A thought is the wireless message of soul to soul. Your neighbor's welfare is affected by your kind or unkind criticism of him. When we deal with subtle and far-reaching forces of this kind, then religion, which enjoins charity, is brought to the forefront as the most important factor in human life. If you would be at your best you must love your neighbor, for your thought of him will either lift him up or trip him to a fall. The whole trend and swing of the universe bid a man be honest, just and gentle, for we are so bound together that nobility in one kindles nobility in all, and one man's hurt is an injury to all. Since we are marching, one great company, from time to eternity, let us go as brothers, with a kindly word and a helping hand whenever opportunity offers.

"George H. Hepworth."

JAMAICA PLAINS, BOSTON, MASS.,
May 5, 1902.

Enclosed please find money order for $1.00, for another year's subscription for SUGGESTION.

As long as I have a dollar to spare and am able to read SUGGESTION or have it read to me, I shall be one of its subscribers. Yours fraternally,

DR. F. F. BOEGNER.

PHYSIOLOGICAL HAPPINESS.

(Continued)

BY GEORGE BIESER, M. D., 186 W. 102D ST., NEW YORK CITY.

The physical body, at almost every point, is either under the absolute control or under the dominant influence of the mind, providing the usual, the necessary or the favorable natural conditions of environment and of anatomical integrity of organs obtain. The mind not only controls the voluntary muscles, but, under the influence of emotions and volition, also the workings of involuntary muscles, of vital organs and of various tissues and glands.

Some emotions which engender in us feelings of pleasure and satisfaction, accelerate the heart's action, increase and quicken mental activity, give a sense of strength to the body with elasticity to the step and a general buoyant feeling to the whole body and cause a healthy and pleasing exercise of physiological functions, which effects are of short duration. Other emotions, like hope, have a similar effect in a lesser degree, but of longer duration. Then again, other emotions, like fear, anger and despair, have just the opposite effect.

Those emotional reactions, or states, whether normal or morbid in degree, cognominally called *phobias* (fears), are responsible for much of the disagreeable consciousness of the sick and distressed. A person, entranced by fear, is depressed in spirits and in vitality; and, according to reliable testimony, not a few persons have died from the effects of fear. Pale face, disturbed action of the heart, fainting, disturbed breathing, trembling of the limbs, screaming, disturbed speech, loss of appetite, loss of control over muscles, especially over sphincter muscles, spasmodic movements, perspiration and checking of secretions, especially the gastric, intestinal and mammary secretions, are prominent among others presented by persons possessed with fear.

In the severer degrees of fear, there is a tendency to inhibition of the higher order of automatic nerve centers and of the psychical centers, which inhibition is caused by the unrestrained activity of the lower order of automatic nerve centers and the reflex nerve centers. The more or less inhibition of higher nerve centers and of psychical centers causes changes in the blood vessels which result in the blood being crowded back into the great veins, the lungs and the heart, whose functions are more or less deranged thereby. The changes in the muscular and vascular systems and in the viscera induced by this process of inhibition of the higher nerve centers and the psychical centers, explain the symptoms of fear above enumerated and also the painful and disagreeable subjective symptoms experienced by a person entranced by fear. The changes in the blood supply to the brain caused by fear and by the disagreeable and painful sensations which frightened and anxious persons are conscious of, engender such mental and nervous disturbances, either functional or organic, that self-control over

mental action becomes impossible during its presence. Such is the disturbing influence of fear over mental and nervous action that all other emotions disappear during its presence.

Fear and the emotions, such as shame, sadness, anxiety, despair, even in their mild forms, not only disturb the functions of the brain and the various organs, but, if continuously experienced, lessen vitality and render persons who are under their sway, more liable to the baneful effects of psychical and physical agents, or conditions. All depressing emotions related to fear have similar mental and physical effects, and, if often and continuously experienced, may cause poor health and unhappiness. Fear, even more than lust and anger, is the most disturbing emotion of which our nature is susceptible. The normal and morbid changes induced in persons by fear, or fear thoughts, may be temporary or they may be permanent. There is a difference, which is of practical importance to know, between normal and morbid fears, just as there is a difference between normal and morbid sadness. There is no valid or sufficient reason for the sadness of a person suffering from mental disease—melancholia—whereas there is for the sadness of a mother grieving for her lost child. Still, the two forms of sadness do not differ in kind, but only in their origin; in the former mental disease is the origin of the sadness, in the latter there is a natural origin of the sadness.

Fearthoughts, whether of strange persons and animals or of high places, of imaginary beings, of black things and dark places, of solitude and lonely places, of holes and caves, of lightning and thunder, and of things and conditions too numerous for us to mention here, are, in most persons, instinctive and antecede experience. When fearthoughts are vividly and repeatedly entertained by persons, whether accidentally or purposely induced in them by objects and conditions, by *suggestiveness* and *suggestions,* the mental and nervous mechanisms of these persons may become so labile in the direction of fear emotion that almost any stimulus, or suggestion of fear, however inappropriate, may cause in them painful consciousness. Generally the effects of wholesome thoughts and their accompanying emotional feelings are the direct opposite to those of fearthoughts and their accompanying emotional feelings. Exceptionally, annoying and sad conditions, fainting and even death, according to reliable reports, have resulted from elevating emotional feelings, from intense joy.

The instincts of self-preservation, those instincts that cause us to avoid everything injurious to our development and to search after favorable conditions, are the primary causes for our subjective feelings of dread of painful sensations and of desire for pleasant ones. Desires and fears, if not interfered with or repressed by reason, becomes the sole *motifs* for our actions—conscious and sub-conscious. In many persons, even those in whom imperious and constant desires and fears are determined by reason, other desires and fears—instinctive desires and fears, are usually found to be more potent.

Reason itself shows the limitations of reason. In the majority of mankind, reason goes down, and always will, before instinct and emotion. You all know that it is next to useless to try to convince by reason a man with a horror of heights that he can walk the edge of a precipice in safety, or a woman in love that the

object of her affection is worthless. The effects of desires (hopes) and fears must have been known to the ancients; for their priests and magicians invented all sorts of charms, devices, ceremonies, incantations, prayers, symbols, rhythmical stimulation of nerves of special sense, and other expedients, to influence and control the thoughts, and, through thoughts, the actions of their dupes. An examination of the procedures employed by these priests and magicians, for the purposes of their respective professions, shows them to be but ways and means of acting on the hopes and fears of their subjects and audiences.

Physiological happiness is a state of mind, is pleasurable consciousness, determined primarily by the normal exercise of bodily functions. Only secondarily is pleasurable consciousness dependent upon economic well-being, upon creed or faith, upon mere affirmations, or upon mechanically offered prayers. All mental and bodily functions, with the exception of child-birth, when exercised within natural and physiological limits, should be performed subconsciously or else should be accompanied by pleasurable sensations and consciousness. A happy frame of mind is dependent upon brain states which are due to conditions of the body. Not only environmental impressions, but also impulses resulting from the exercise of the WILL, bring about bodily conditions—normal and abnormal. This being true, it is evident that in attempts made to change the mood of a person from one of distress to that of happiness, efforts should be directed toward the removal of painful and morbid bodily conditions and disagreeable environmental conditions, and toward the arousing, augmenting and directing of desire upon which the wholesome exercise of the WILL depends.

But it is a mistake to think that normal nutrition or that the mere improvement and correction of mal-nutrition is always and alone sufficient to insure physiological happiness. Many scientists and healers, whose philosophy is determined mainly by pet theories, often by a commercial spirit or thirst for trade, seem to think that man is an animal, like the ass and the hog, whose longings may be satisfied with physical food. In spite of what many, including academicians, philosophers and saintly individuals, may say to the contrary, it is well known that this world is not run or populated or ruled by reason alone, but also by sentiment. Much of our sentiment is the outcome, not so much of what we actually experience, but very largely of what we imagine. The anticipation of the pain of a trifling surgical operation causes more suffering usually than the actual pain experienced during its performance.

The intelligence of an animal is largely judged by noting the power of its imagination. In mankind the imagination is highly devloped, and is a faculty responsible for much of its present progress and evolution. The imagination has been instrumental in giving to modern man prowess over his body and his environment. Those who have applied metaphysical and theological systems of healing practically must often have been astonished witnesses of the good effects of thoughts, the concepts of which were combined in the imagination. The wholesome exercise of the imagination has contributed to many a person's happiness and bodily well-being.

The Master said: "It is written that man shall not live by bread alone." Men of enlightened nations cannot be fed upon bread (physical food) alone and be happy. Neither are the fulfillment of isolated and

passing desires, even in conjunction with physical food, always sufficient. Is the possession of children sufficient to make happy a woman of heart and imagination, and satisfy her maternal instincts and instincts of ambition? No, it is not; for normal men and women must love and be loved. They have their sympathies and joys, longings and aspirations, hopes and ambitions—all of which must be expressed, all of which cannot be satisfied by physical food. To be physiologically happy, the necessary wants of persons must be satisfied by a pleasant and wholesome mixture of physical and mental diet —if we may so express it. Besides the proper "life essentials"—food, water and air—men and women must have occupation, must have leisure and recreation, must have congenial companions, must have amusements and must have numerous other well known physical and psychical stimuli (impressions) to vary their mental states and to prevent the activity of mental processes from continually occurring in one direction, or else there is apt to result eventually a state of discontent and distress, if no severer disturbances, such as neurasthenia, hysteria, hypochrondriasis, melancholia or monomania.

From what has been said thus far it can be inferred that pleasurable consciousness is much more likely to ensue when environment and bodily conditions, which cause disagreeable impressions to reach consciousness, are removed. But the sources of disagreeable impressions cannot always be removed or altered. When and where such is the case, the only safeguard against disagreeable consciousness lies in psycho-physiological adaptation. By psycho-physiological adaptation the undesirable effects of sensations and ideas are minimized through fixation of the attention only or mainly upon pleasant experiences, whether present or past, either by an effort of the WILL or by the acquisition of habitual automatic and reflex actions. By recalling as often as possible through an effort of the WILL those past experiences which gave us pleasure and satisfaction, we eventually form the habit of paying attention to pleasant sensations and ideas only or mainly. However, emotions cannot be revived in memory or in imagination—we can simply create new griefs and raptures by summoning up a lively thought of their exciting causes. The cause of these new emotional feelings is now only an idea, or ideas.

In practice, it is necessary to distinguish between these original and ideal emotions. Such is the relation between impressions from and thoughts of objects to the instincts and emotions, that the mere memory and imagination of the objects may suffice to liberate instinctive acts and emotional feelings. Instinctive acts and emotional feelings cannot be suppressed, but they be repressed by logical thinking. If the *vis nervosa* (nerve force) generated by impressions can be kept up amid the convolutions of the brain and can be prevented from running down into the viscera and muscles by an effort of the WILL, instinctive and emotional reactions will not occur. In persons afflicted with disease and undesirable thought and life habits, objects are apt to cause thoughts which generate downward currents of nerve impulses into the organs of body, producing vascular, muscular and visceral changes which are accompanied by disagreeable sensations and emotional states—all because in these persons there is usually a feebleness of logical thought,

of decision and of voluntary attention.

From what has been said, it is evident that, in the treatment of persons afflicted with distressing and pessimistic tendencies of mind, both physical and psychical expedients should be employed. Any state of mal-nutrition, if present, should be corrected by the ingestion of the proper quality and quantity of the "life essentials" by the natural or the voluntary exercise of physiological functions. All rheumatic, gouty, tuberculous and other tendencies should be removed by medical and surgical expedients. To overcome undesirable and disagreeable instincts and habits of life and thought, the DESIRE must be strengthened; for the WILL is a derivative reaction of DESIRE.

Where the physical sources of disagreeable sensations and ideas have been removed, the psychurgeon and suggestionist can gradually bring about an amelioristic tendency of the mind in afflicted persons by sensory appeal, by philosophical appeal, and, in morbid cases, such as are stricken with neurasthenia, hysteria, hypochrondriasis, phobia, melancholia and insanity, in whom sensory and philosophical appeal alone are hardly sufficient to evoke and perpetuate DESIRE, by increasing the receptivity of the brain to agreeable impressions through increase of its blood supply. The blood supply to the brain can readily be increased by lowering the head for five or six minutes (the body being relaxed and recumbent) while making sensory and philosophical appeals, or by intelligent stimulation before making the appeals.

The length of this article prohibits us from giving directions of how these appeals should be made and how the receptivity of the brain to these appeals should be increased. This must be reserved for a later article. Autosuggestion and Suggestion are methods for making appeals which are effective, provided they are perseveringly and systematically employed, in attempts made to correct discontent and miserable states of mind. The only methods of procedure which we would endorse and advocate must be a combination of psychical and physiological expedients; for by such a combination it is possible to modify or substitute before consciousness, not only conceptions, but also the moods of unhappy persons. These methods of procedure are more rational ways of proceeding in attempts made to attain happiness than those methods of procedure known as hypnotism, animal magnetism, affirmation, soul-culture, Christian Science, and the like—all of which, in many of the cases in which such or similar procedures are persistently resorted to, merely succeed in substituting phychoses, neuroses, functional disturbances, or beliefs and fixed ideas of plain, unadorned nonsense, for the morbid conditions which it was sought to prevent, palliate or cure.

(Concluded)

SANTA BARBARA, CAL., April 6, 1902.

I herewith enclose a dollar for another year's subscription to SUGGESTION. I consider it a dollar well invested. Let the good work go on.

W. P. BUTCHER.

PUEBLO, OHIO, March 5, 1902.

Allow me to congratulate you on the inherent value of your journal. There always seemed to be a vacant niche in the 32 years of my general practice of medicine; SUGGESTION almost fills it.

J. L. WRIGHT, M. D.

STRAWS.

F. W. SOUTHWORTH, M. D., TACOMA, WASH.

To me, a very significant sign of the times. is the appearance of a voluminous work on the drugless treatment of disease —Physiologic Therapeutics—by Solomon Solis Cohen, A.M.,M.D., Prof. of Medicine and Therapeutics, Phila, Polyclinic; Lecturer on Clinical Medicine, Jeff. Med. College, etc.

The appearance of such a work at the present time must certainly be in response to a demand for it, and eminating from such a source, seems to emphasize the fact that the leaders of the orthodox or old methods of treatment are conceding very much to the new thought and its requirements, and openly fostering investigation and experiment along these lines. One volume of the set is devoted entirely to the subject of suggestion and mental therapeutics and contains this frank avowal by the author in extenuation: "If Psychic processes can share in the causation of disease, so may they be utilized to bring about recovery in carefully selected cases. Faith cure, 'mind cure,' hypnotism and the like have a basis in the fundamental facts of human nature, and physicians should study and rightly use the therapeutic potency of suggestion rather than suffer charlatans to abuse it."

When we consider how the rank and file of the profession bow with reverence and obedience to "authority" we must hope much from these strong recommendations. True, personal knowledge can only be acquired by personal investigation and experience and a strong individuality will not bow with servile obeisance to the dictum of authority. Only those who are mentally lazy or are dominated by an unreasoning fear hang back from utilizing the good which heterodoxy holds in abundance. The way has long since been broken and the criticism or censure which often falls to the lot of a pioneer or reformer, in suggestive therapeutics is now no longer in evidence in thinking minds. Let us hope that this work may produce many earnest seekers in and votaries to the science of suggestive therapeutics, as well as lead to a higher hygiene, proving by personal practical application its well deserved place in the progressive physician's armamentarium. The introduction to this work by its gifted author teems with many strong pleas for a place for suggestion, and so strikingly bears out and brings home vital points about the science that quotations are worthy of deeper thought than the average suggestionist, I think, usually gives to the subject. The "Power within" is treated by him in this significant and logical manner.

Life, according to Mr. Herbert Spencer, is characterized by the power of living beings to preserve a mobile equilibrium within their environments, or as he phrases it, by "the continuous adjustment of internal relations to external relations." In order that this equilibrium of the organism as a whole may be conserved, it is necessary that there should be a like condition of equilibrium as between its different parts. In other words a perfect balance of function must be maintained

by continuous adjustment of internal relations to one another. The balance of internal relations, then, constitutes health; and during the long ages of evolution, the normal organism has acquired and developed, to a high degree, the power of restoring this balance, when disturbed, whether by intrinsic or extrinsic causes, through its own automatic adjustments.

The question then is *how* to re-adjust this loss of equilibrium. We trace it back from loss of nutrition to some functional inharmony between organs or tissues. Restore function by removing the cause, which is usually found in the lack of the proper quantity or quality of the "life essentials" or in the mental realm. Here we rely upon the "power within" for potent aid, through right suggestions. Here again we find our gifted author ably suppporting our position.

"Natural recuperative power has been developed, not through the intaking of substances foreign to the organism, but by physical, chemical, and finally psychic reactions of the cells, tissues, organs, systems, and—a factor not to be ignored—of the organism as a whole.

"Such reactions are in some instances simple, in others complex, involving numerous interactions. Nor can a sharp dividing line, either as to origin or as to character, be drawn between those reactions of the organism to hostile changes in the environment, which we term morbid, and those which we designate as protective, salutary, or recuperative. As I have elsewhere said not only must we recognize that disease and recovery are alike vital processes, in which the organism itself is the most active agent, and that neither morbific nor therapeutic influences endow the organism with new attributes or introduce into its operations new powers, but we must also keep in mind that disease and recovery are often, if not always, one continuous process. Upon the discussion of this intricate subject, however, I shall not now enter, but will merely emphasize the facts that a health-preserving and health-restoring tendency exists; that it is a natural endowment, and not the gift of art; and that it is dependent upon the inherent properties of cells, tissues, organs and the organism."

How easy then, to glide in natural order or sequence to the question of treatment for the purpose of aiding this "inherent property" this "vis medicatrix naturæ" "vitality"—the "Power within" * * * * * * "All successful treatment, nevertheless, depends upon the evocation, stimulation, and control of the recuperative reactions, together with the suppression, diminution or neutralization of antagonistic reactions likewise occurring automatically as the result of extraneous morbific influences of internal failures or disturbances."

Suggestion coupled with hygiene, which latter all rational suggestionists insist upon, meets all the requirements of a "successful treatment"—in connection with such measures as may be deemed beneficially accessory, according to the judgment of the physician. In all treatment a due consideration must be accorded to natural means and laws. Remembering that health is normal and disease a loss of harmony or equilibrium—that your efforts are to *restore,* and not to *give* that which the organism does not already possess.

"By natural or physiologic therapeutics, then, is meant the utilization in the management of the sick of agencies similar to those constantly acting upon the human body in health; but, because of some departure from health, needing to be special-

ly exaggerated or localized in their action," * * * * the use of water, sunlight, food and methods of feeding, air, rest and exercise of function, physical and mental; of which last not the least important phase is one commonly overlooked —emotion. These and similar influences having helped to make man what he is, may well be employed to remake him when he departs from the norm.

What treatment could be more rational than that which teaches a man how and why, to educate him in the proper uses of the "life essentials" and the mental control of adverse, or negative states of thought, such as the well educated and practical psychologist or suggestionist uses? To those who need the weight of "Authority" before taking up suggestion, these quotations must be your guaranty. No stronger reasons can be adduced than those contained in the words before quoted "As psychic processes can share in the causation of disease, so may they be utilized to bring about recovery in carefully selected cases. 'Faith cure,' 'mind cure,' 'hypnotism' and the like have a basis in the fundamental facts of human nature and physicians should study and rightly use the therapeutic potency of suggestion, rather than suffer charlatans to abuse it." "A word to the wise is sufficient."

PHYSICAL CULTURE.

BY ALBERT WHITEHOUSE, TRINITY PARK. DURHAM, N. C.

In order to fully understand and appreciate the importance of bathing it is necessary to know something about the skin. The skin has special functions, and apart from these, by means of its toughness, flexibility and elasticity, it is well qualified to serve as the general covering of the body for defending the internal parts from external violence; readily yielding and adapting itself to their various movements and changes of position. As regards its special functions, the skin is an organ of excretion and secretion. It is a sensitive organ in the exercise of touch, a channel for absorption, and plays an important part in regulating the temperature of the body. When these facts are taken into consideration it can be easily understood that the skin bears an important relation to health and its proper care is a matter for serious consideration.

Water, air, and heat applied in various ways exert varying beneficial influences on the skin, but before considering these it will be well to go further but briefly into the special functions of the skin. The one most commonly associated with it is that of excreting the sweat. The fluid secreted by the sweat-glands is usually formed so gradually that the watery portion of it escapes by evaporation as fast as it reaches the surface. But, during strong exercise, exposure to great external warmth, certain diseases, and when evaporation is prevented, the secretion becomes more marked and collects on the skin in the form of drops of fluid. The *"perspiration"* really includes that portion of the secretions and exudations from

the skin which pass off by evaporation and the *sweat* includes that which is collected only in drops of fluid on the surface of the skin. The two terms, however are usually employed synonymously. The chief constituents of the sweat are carbonic acid and water, but there are other substances which are deposited on the skin and mixed with the sebaceous matter. The secretion of the sebaceous glands of the skin is chiefly an oily matter. Its purpose seems to be to keep the skin moist and supple, and by its oily nature, to prevent evaporation from the surface and guard the skin from the effects of the long-continued action of moisture. But while it thus serves local purposes, its removal from the body entitles it to be reckoned among the excretions of the skin. The sebaceous matter and sweat are brought to the surface by minute ducts or pores. There are said to be several million pores over the whole surface of the body; so it can be easily understood that a great deal of matter is excreted in that way daily—the average amount of watery vapor being between 1½ and 2 lbs. per day. During a state of rest, the average loss by cutaneous and pulmonary exhalation in a minute is eighteen grains; of this eleven grains pass off by the skin and seven by the lungs. Of carbonic acid, the average quantity exhaled by the skin is about 1-150 to 1-200 of that by the lungs.

The skin acts as one of the most important organs for regulating the temperature of the blood, in that it offers a large surface for radiation, conduction and evaporation; that it contains a large amount of blood; that the quantity of blood contained in it is greater under circumstances which demand a loss of heat from the body, and vice versa. A warm or hot atmosphere acts on the nerves of the skin, which in turn produce a relaxation of the muscular coats of the blood-vessels, and as a result, the skin becomes full-blooded and hot; sweating follows and much heat is lost. With a low temperature, on the other hand, the blood-vessels shrink, and in accordance with the consequently diminished blood-supply, the skin becomes pale, cold, and dry. Thus by means of a self-regulating apparatus, the skin becomes the most important agent by which the temperature of the body is regulated.

There are various kinds of baths by which the skin and, through it, the different parts and conditions of the body are treated. Besides the application of water in many ways at different temperatures, there are baths with oils, hot air, steam, medicated vapors, earth (sand and mud), those under the name of heliotherapy, in which light, air and the sun are used, and those with electricity as the chief therapeutic agent. Most of these baths are used in various abnormal conditions or diseases, but these do not come within the province of this article. Bathing for cleansing and tonic purposes only is what I shall present at this time. Just how much of this kind of bathing is necessary or even advisable for these purposes is a matter on which those who claim to be authorities differ widely. True it is that among certain classes of people who bathe the body very rarely there is a fair degree of rugged health; and there are many unhealthy persons who bathe every day. However I do not hesitate to state that, in my opinion, it is not possible to have perfect health without frequent and judicious bathing with water; the appearance of persons who do not sufficiently cleanse their skin, and the odor from their bodies,

are sufficient evidence for me if there were no other. Again it is absurd to expect a clean and healthy appearance of the skin or an absence of bodily odor to follow any amount of judicious bathing if internal cleanliness is not assured by perfect elimination of the waste products of the body. Many persons who think themselves clean and are even fastidious about their outward appearance are positively unclean in reality. Who has not met the immaculately groomed person with foul breath and repellant bodily odor? The perfectly clean person, without and within, requires no perfume to enhance his natural fragrance. What is there that is more delightfully agreeable and refreshing than a clean, healthy baby?

Without going too deeply into my subject I will now proceed to make some practical and rational deductions for the consideration of each individual reader. It will be noticed that I have used the term "judicious bathing" several times. I did so intentionally. The kind of bathing that would be of benefit to one person would not be advisable for another; in fact it might even be injurious in its effects. Many have the idea that it is not advisable to bathe the whole body with water every day. Personally I am one of the daily bath brigade. Man is really amphibious in a degree. He has a natural desire to be in the water. It is not for cleanliness, nor for tonic effect, nor simply to get cool, that the summer visitor at the sea-shore is attracted to the water.

A patient taken to a Vienna hospital severely burned was kept in a tepid bath for nearly a year, until the body covering was sufficiently healed to again withstand the air. A traveller relates having come across a man in western China, who spent his winters in a hot spring. He had made perfect arrangements for this novel way of getting through the cold season.

Under normal conditions I hold that there is little danger in the too frequent use of water. The body should be cleansed with soap and hot or warm water at least twice per week, the year round. In summer it is more advisable to bathe daily on account of increased perspiration. The daily bath in the cool weather should be taken for its tonic effects rather than for cleanliness. A quick morning bath as described in last month's article will give the best results.

Some years ago a few young men in London arranged to take a dip in the Serpentine lake in Hyde Park every morning of the year. Their act at first called forth many comments and some warnings from many wise-heads(?), but no ill effects have yet been recorded among the band or club. In winter it was necessary for them to break through the ice.

At one time opinions were divided as to whether the shock experienced by the nervous system through taking a cold bath, when perspiring freely, was harmful or not. Eventually the majority of expert opinions decided that when conditions were favorable; i. e., where there was no organic heart trouble and no abnormal condition of the nervous system, the shock had a strengthening and beneficial effect, but there are many yet who do not concur in the decision. Personally I do not feel any shock in getting under a cold shower-bath whilst sweating freely, but I do when I am not warmed up by some exercise or other exertion. I favor the practice of taking cold baths of any kind whilst the body is heated to the point of perspiration, other conditions being favorable; and I disfavor or condemn cold bathing as a practice unless the surface circulation has

been stimulated by exercise, exertion, or temperature.

Cold baths should never be taken when the body is fatigued, even during the summer. A warm or hot bath will always relieve fatigue or muscular or nervous irritability and restlessness. Baths of any kind should not be taken within two hours after finishing a meal, and a meal should not be taken within an hour after a bath. In the latter case, it takes an hour at least for the complete reaction to take place and the circulation to become evenly distributed again. Bathing too soon after eating interferes with the digestive processes.

Ten minutes is long enough to stay immersed in hot water; a longer time has a debilitating effect. A cold bath should not be prolonged or it will have the same depressing effect. The skin does not require to be rubbed hard with a rough towel after a hot bath, nor after a cold one, if the proper reaction takes place. A dry rub is often advisable instead of a bath, and a period of rest should always be taken after a cold or hot bath, as it favors the proper reaction.

For face-bathing hot and cold water used alternately are good. When the skin of the face is rough, or if it has pimples, the sebaceous ducts are at fault, and they need stimulating. When the pores of the skin appear relaxed the application of a mild astringent will sometimes prove serviceable if used after an alternating hot and cold face bath. Don't rub the skin in this condition, but dry by mopping, with a soft towel.

Ancient history shows that the Romans gave particular attention to bathing, and they used it largely for therapeutic purposes. Instead of hospitals they built baths for the treatment of their sick and those wounded in their extended campaigns in other countries. The town of Bath in England contains the ruins of one of their institutions. For therapeutic purposes, as well as for general use, I find the judicious employment of thermal baths very valuable. In fact, I maintain that it is not possible to have the skin thoroughly clean without taking occasional hot air or steam baths. In giving massage, I have removed dirt and dead skin from the surface of the body of persons who made frequent use of soap and hot water and thought themselves clean. On general principles, as it were, for cleansing purposes without, I have been taking a hot air bath every ten days or two weeks for some time past with the most satisfactory results. There is no better way of flushing the blood stream of impurities than by drinking a good quantity of water and then immediately sweating profusely in a hot air cabinet. The taking of these thermal baths has been simplified by the use of cabinets.

Next month I will take up the subject of walking and will give special instructions for overcoming stoop shoulders through exercise.

BINGHAMTON, N. Y.

Enclosed you will find money order for one dollar and twenty-five cents, for which please renew my subscription for SUGGESTION, and send me premium book, "Consumption and Rheumatism." I like SUGGESTION now better than ever before. SUGGESTION for suggesters is what we want, and your magazine fills a long-felt want. F. W. ERDMAN.

NORWICH, N. Y., May 3, 1902.

"The April number of SUGGESTION is worth the price of a year's subscription."

F. J. SUMNER, D. D. S.

SUGGESTION VS. HYPNOTIC SOMNAMBULISM.

BY HERBERT A. PARKYN, M. D.
Medical Superintendent of the Chicago School of Psychology, 4020 Drexel Boulevard, Chicago, Ill.

I have stated repeatedly in the columns of this magazine and elsewhere, that practitioners of Suggestive-Therapeutics make a grave mistake in endeavoring to produce hypnotic-somnambulism in their patients, and this month I shall report the results I have obtained in a few of the many cases I have treated successfully after other operators had endeavored to produce somnambulism in them and failed.

Hypnotic-somnambulism *is a symptom;* It is *not a state* which can be induced by an operator, as many believe and teach. It depends upon the previous education of the subject and denotes that the subject is a highly suggestible person—highly suggestible and easily influenced *at all times.* The operator does not produce this high degree of suggestibility; the methods he employs merely serving to bring out prominently the fact that it is present or absent in a subject. The majority of operators are interested in the phenomena of hypnotic-somnambulism and lose sight of the fact that it is in evidence only in persons possessing certain traits of character.

When our operators begin to make a serious study of the individuality of the hypnotic-somnambule, instead of the phenomena of hypnotic-somnambulism, the cause for the phenomena will become as clear as day, and they will be forced to agree with my conclusions, which have been made only after experimenting with thousands of somnambules and studying the mental characteristics of a large number of them.

The remarkable, instantaneous cures are made in the hypnotic somnambules, but these cures will take place at a revival meeting just as well as at the hands of an operator who believes the result was obtained because the patient went into the *apparent* sleep of hypnotic-somnambulism. The operator loses sight of the fact that the subject is highly suggestible, and says he was asleep *because the operator said he was.* If the operator will say "You are dead. You know you are dead, and when I tell you to come to life again you will open your eyes. Your pain and trouble will be gone, and you will tell me you were dead." The subject will open his eyes when commanded and declare that he is better and that he has been dead. Now, *we know* that he has not been dead. If he has not been dead, why does he say he was? For the same reason that he says he was asleep—*i. e.,* because the operator said so, and being highly suggestible, he acquiesces in the statement.

From exhaustive experiments I know that the hypnotic somnambule while obeying suggestions *is no more asleep* than he is dead, and, although he acquiesces in the suggestions of the operator and will stick to them in his presence, he knows all the time that he is neither dead nor asleep, but feels compelled to obey the suggestions. I have heard a consump-

tive, in the last stages of the disease, declare he was a well man after a hypnotic-somnambulistic seance in which he said he was asleep. Inside of ten minutes after his treatment he told a friend that he had not been asleep; that the treatment was nonsensical and he did not see how he could be cured by it.

If an operator desires to get at the truth about hypnotic somnambulism, let him question the somnambules who come to him *and pay him* for private treatment. It is more difficult to get the truth from subjects who submit themselves for experiment, for they enjoy it and take pleasure in being "shown off."

The somnambule is highly imaginative as well as highly suggestible, and he frequently complains of troubles, which had their origin in his imagination, or of troubles the cause of which has long since disappeared, leaving only the mental impression which he seems unable to throw off alone.

These troubles speedily disappear in the hypnotic somnambule, and it is on account of these rapid cures that so many operators endeavor to put every patient to sleep. They have found that those who will say that they were asleep seem to be most speedily cured. This is true when the subject has imaginary troubles, but people who are not hypnotic somnambules rarely have imaginary troubles. When a genuine trouble *does* exist in the somnambule, it is much more difficult to relieve than a similar trouble in a patient who is less suggestible. The somnambule will declare he is better whether he is better or not—if the operator says he is better—and many operators accept this parrot-like statement of the somnambule for a genuine, instantaneous cure.

If a patient, who believes he has to be put to sleep before he can be benefited, consult an operator who holds the same idea, he will be disappointed in his treatment, whether he prove to be a somnambule or not. If he should not be a somnambule, the operator will waste the time which should be spent in relieving the trouble by properly directed suggestion, in endeavoring to produce sleep. The patient becomes discouraged, and, eventually, seeks elsewhere for "a more powerful hypnotist," only to meet with another failure. Even if the patient prove to be a somnambule, paying for his treatment, he may tell the operator he has been asleep, although he knows that this is not true. The result is that the somnambule himself, expecting to be placed in an unconscious condition and not obtaining it, soon deserts the operator and seeks a more powerful hypnotist, or some other method of treatment from which he appears to get more for his money.

I have long ceased to talk about "putting the patient to sleep," in my own practice, and my successful results have increased ten-fold since I have taken this course. I am constantly curing patients who have been disappointed in the treatment of other operators who promised, or endeavored, to produce hypnotic somnambulism. Many of these patients prove to be hypnotic somnambules, and as soon as I recognize their high degree of suggestibility I play upon it for their own good, but never make them acquiesce in a suggestion that they will realize is not true. I am speaking now of my private practice. In clinical practice I have to suggest sleep, or something equally absurd, to the somnambules, to explain the condition, by demonstration, to my classes.

Recently I had a physician studying

with me who has been in practice for seventeen years, and in the last few years has experimented with over one thousand somnambules. Still my work and theories were a revelation to him, *for he had never studied the individuality of the somnambule.* When he saw the work which was being done at my clinics many things which had baffled him were made clear, and he realized at once that his future field in Suggestive-Therapeutics had broadened. One morning, after he had begun to realize fully the fact that the hypnotic somnambule does not actually sleep, I gave him a new clinic patient to treat. He took the history of the case according to the methods I follow, but before beginning treatment, came to me to ask how he should proceed. The patient, a Mr. R., age 42, complained of constipation which had existed for nineteen years. He had taken medicines during the greater part of this time; had attended clinics in this city at several medical colleges, and for eighteen months had used a morning enema of six quarts of warm water. He also suffered from melancholia, nasal catarrh, slight dyspepsia, poor circulation and was easily fatigued—a typical case for suggestive treatment. But my student, the Doctor, elicited the fact that the patient came to the clinic expecting he would have to be put to sleep in order to be benefited. He had read works on hypnotism which taught this idea, and for three weeks before coming to my clinic had been taking treatment from a "Professor of hypnotism," who had been trying, without success, to put him to sleep. The patient was not a somnambule, but he believed in "the sleep," and the operator believed in it also, and, not obtaining it, both became discouraged, although the Professor was sure he could induce the condition in time, and attributed his failure to lack of concentration on the part of his subject. I might add here that this same Professor claims to be able to hypnotise persons who pass his window in the street below.

My student did not know how to proceed with the patient under these conditions, for here was a man who came expecting to be put to sleep before he was relieved. If he told him we did not put our patients to sleep, he would lose confidence in the treatment at once and would not attend the clinic a second time.

"What shall I do?" my student asked. "Get the results first and talk to him about sleep afterwards. When his bowels begin to move freely every day and he is feeling better he will not care whether you put him to sleep or not," I replied. "Well! How shall I proceed to bring about these results without at least attempting to put him to sleep?" the Doctor asked.

"You know our theories of the operations of the Law of Suggestion, and you know how to employ directed suggestion. Let this patient understand that you are merely giving him a preparatory lesson today and that before you are prepared to begin what he expects is to be the hypnotic treatment he is to come for another lesson. Place your directed suggestions strongly and the results will be forthcoming in a few days. When he finds that he is improving, you will not be able to drive him away, sleep or no sleep," I answered.

The Doctor proceeded with the treatment as I directed, and two days later the patient returned to the clinic. His bowels had moved two mornings without medicines or enema. He felt better mentally and was very happy over the results. Another suggestive treatment was given,

during which the suggestive condition was induced and appropriate suggestions were given, but the word "sleep" was not mentioned.

The next time the patient appeared he reported that his bowels were still moving regularly every day and that he was better in every way and had gained two pounds in weight. He returned for several more treatments; improvement continued, but still not a word had been said on either side about putting him to sleep. Finally, one morning, I said to him: "You came here to be put to sleep to be cured, did you not?"

"Yes," he replied.

"But you have done so well, so far, without going to sleep that you do not care whether you are put to sleep or not. Do you?" I asked.

"No," he replied. "I don't care now whether I am put to sleep or not, although I should like to experience the sensation."

"You have done so well, so far, that it won't be necessary to put you to sleep," I said: "However, you better come to the clinic once or twice more, just to let us know that everything is going satisfactorily with you."

This patient is perfectly well today. He has gained in weight and strength; is happy and contented, and every organ in his body is doing good work. Had we attempted to put him to sleep and failed, it is not likely he would have returned for treatment, and he might be looking yet for a "more powerful hypnotist." He still believes in the hypnotic sleep, I suppose, but we have not the time to explain to every one who presents himself at the clinic, expecting hypnotic somnambulism, that sleep is never present even in the somnambule, for it takes a couple of weeks, with many demonstrations, to make this point clear even to a student, especially if his mind has been filled with the old-fashioned, out of date, hypnotic theories.

It is to be regretted that this erroneous idea of sleep has become so prevalent. The many cheap courses in hypnotism on the market at present are responsible for much of the trouble, for the majority of them are written by stage hypnotists who have not made a thorough study of the subject and are only interested in the phenomena of hypnotic somnambulism as viewed from the old-fashioned point of view. Stage exhibitions, also, spread the error, and many earnest operators, I am sorry to say, also teach this false idea. But, one by one, our honest workers are discovering the mistake, and are realizing that it has militated against the science and their success in the past. They are endeavoring to counteract the trouble by presenting the truth whenever an opportunity is afforded and are spreading the knowledge of the value of Suggestive-Therapeutics in all its beauty and simplicity.

Mrs. H. was brought to me by her husband. She had been suffering with many complaints, such as dyspepsia, headaches, constipation, nervous prostration, etc., and was unable to walk unless supported She was taking medicines which moved her bowels and aided digestion a little, but the inability to walk was the trouble I was asked to relieve through" hypnotism."

The patient resided in a distant city, and a physician there had tried to hypnotize her, but failed to induce sleep. He had impressed her mind with the idea that she could be cured if she could be put to sleep. Another physician, who was supposed to be a more powerful hypnotist, was tried, with the same result. Hyp-

notists in three other cities were tried—the last one in New York—but all met with the same result, although each had affirmed from the first that he was confident he could put her to sleep.

From New York she was brought to Chicago, and I was consulted. The first question I was asked was, "Can you put her into the hypnotic sleep?" I explained my ideas about the "hypnotic sleep" and told the patient I believed I could cure her without putting her to sleep. This did not satisfy her, and she said that there would be no use taking treatment unless I could put her to sleep, and that they would consult someone else in this city who was looked upon as a "powerful hypnotist." I told her since she felt that way about the matter it was the best thing for her to do, and that if he did not succeed in putting her to sleep, I should be glad to have her return and take a month's treatment.

The husband asked to see me privately. What I had said to them had impressed him greatly, and I explained the sleep of the hypnotic somnambule to him in detail. He said that my theories appealed to his common sense, but that he would satisfy his wife's whim, and in the event that the hypnotist was not successful he would take the reins in his own hands and bring his wife to me for a month's treatment.

During my conversation with the patient I discovered that she was not a hypnotic somnambule, and the failure of the several operators to put her to sleep, or to get her even to acquiesce in the suggestion of sleep, was very apparent to me. Consequently I was satisfied that I should have the patient back for treatment.

Two weeks later the patient was brought for treatment. The hypnotist had tried ten times, at as many seances, to get her to sleep, but failed, as I expected.

I gave this patient the regular Suggestive treatment and, in spite of her autosuggestion that sleep was necessary to obtain the desired result, she was walking alone in two weeks and left for home when the month's treatment was finished. The constipation, dyspepsia and headache had disappeared and the patient gained fourteen pounds in weight. When she departed her health was better than it had been for years.

Miss A., age 26, came to the clinic believing she would be put to sleep. She had a number of functional troubles, such as constipation, painful menstruation, headaches, etc., for which she sought relief. She believed in hypnotism and was confident she could be cured if put to sleep. She stated that another physician had tried to hypnotize her, but had not succeeded in curing her, because he had not put her to sleep. He had advised her to attend the clinic at the school.

I could tell, even while questioning this patient, that she was a hypnotic somnambule, and I was confident that she had told the physician who had tried to hypnotize her that she had been asleep during her seances with him. So I called him to the telephone, and he told me she was an excellent hypnotic subject and had always gone sound asleep for him, and declaring upon awakening that she had been sound asleep and remembered nothing that had been said or done while she was in this condition. He had given her a number of these treatments, but could not see that she was deriving benefit, so decided to send her to the clinic to see if we could do anything more for her. This was exactly what I expected, and I brought out evidence in my demonstrations to show that the girl was a somnambule, although

I did not tell her she was asleep. I merely made other suggestions which she carried out at once. Had I told her she was asleep, even though her eyes were open, she would have said she was asleep. This patient was treated at the clinic for one month with directed suggestion, and was dismissed completely cured, although the word sleep was never mentioned to her till the last morning. Then, simply to demonstrate the point to my class, I looked her straight in the eyes, as she was about to leave the room, and said to her: "Miss A., have you been asleep at any time during your treatment here?"

"Why! No!" she replied.

"Oh! yes, you have," I said quickly in a commanding tone. "You went to sleep every morning. Asleep every morning. You went to sleep every morning. Tell me. Quickly now. You went to sleep every morning. You slept every morning, during treatment, did you not? Answer me."

"Yes," came the reply. "I went to sleep every morning."

QUERY. Did she?

A Word to the Wise.

The other day a man confessed to me that for a score of years he had tried to be moderate, to do his work thoroughly and take comfort in life, but that an uncontrollable impulse had swept him on. Of an intense disposition, born with a tendency to rush, he found himself in a hurrying world and was carried forward by the restless sweep, sweep of the surging tide. When he read a book he would try to pause over a sentence or paragraph, to read as people once studied books when there were but few. But he had no sooner finished a sentence than he would pass to the next, and so on. To pause was to become conscious of the many pages still before him, and of other books not yet read. To linger was seemingly to lose time. Thus day succeeded day, and when vacation time came he threw himself as forcibly into what was strangely called "recreation." He saw the folly of it all, yet could not stop until the years of his young manhood were passed, and life became such a grind that in sheer desperation he relinquished the zeal to do and be and know so much, well content to let the tide surge by him. The case is typical. The tide seems insurmountable. Yet how life changes for us when the chief idea is not acquisition, not health and position; but beauty, repose, joy in life as it passes. Much depends upon the choice, upon what seems really worth while. Life *can* be serene, moderate and artistic, even in this hurrying age.

It is the complexity of life which makes existence a dull grind for those who rush forward with the tide of civilization. There is so much to do, so much to be seen, so much to be read. World's fairs follow thick and fast; we have our biographies, our illustrated lectures of travel, our telephones, telegraphs, cables, express trains and express steamers. Either the whole world comes to us or we can rush all over the world in a few weeks. And think of the novels, the scientific works, the new inventions, discoveries; the vast amount of new information which a man must gain to keep up with his age.

By contrast, recall the good old days of the stage coach, the European news which came by sailing ship, the delightful isolation of the unorganized world. The youth began to read the dozen or so standard books his father happened to own, and he mastered them. That was before the

days when everything was simplified to the verge of puerility. It was possible to know a few great things and to live simply. This mad rush to know all and be all had not begun. Yet it is not too late to stem the tide. We can afford to let the historical novels pass—that is a great gain. We need not have a telephone in the house. We can live a few blocks from the cars. When we go to Europe we may select a slow steamer—it is to be hoped that there will always be those whereon Marconi has never set his power. We may avoid the beaten paths of travel, and travel by slow conveyances.

At home, we may well afford to omit the second-rate books and lectures; we may attend a church where the services are simple, drop out of faddist organizations, put faddist literature on the back shelves and return to the great poets and standard authors. If you read Emerson, for example, you can well afford to omit the drivelling borrowers who have restated him. If you read Plato and Kant and the other great ones, you may spare yourself the torture of reading the metaphysicians who have not learned how to think. When summer comes nature will teach you more and give you thrice the peace of mind that the summer conferences bring.

A great scientific man once said that he would rather wear out than rust out, and so would we all. Yet when there is no joy even in wearing out, one can well afford to gather a little rust. To read one good book instead of one hundred kindergarten books is by no means to choose the easy thing. The point is to simplify life to a few things that are worth doing well and do those the best we can. If we do not find joy therein it is because we are not yet free from the age in which we live. —*The Higher Law.*

An Every-Day Incident.

A mother rushes out of the house and, vigorously grasping her little boy by the arm, exclaims: "You naughty boy; are you not ashamed of yourself, getting your clothes all dirty? What will the people think of you?" The boy has had his new clothes put on about half an hour previously and was told to sit down in a chair and keep quiet, but this becomes very tiresome to his active little mind and body, and he soon goes out to play in the dust and dirt, which, of course, is not a very clean occupation.

The thoughtless mother probably prides herself in training her child to become neat and clean, so that she can proudly show her boy to her friends and acquaintances; and at the same time she wants to save work for herself. Foolish mother; the boy will either behave and sit very quietly, and will become sick, or at least develop very slowly physically, or if he is of a motive temperament will become stubborn and care nothing for any of her orders, taking his whippings as a matter of necessity. How much better would it be for the mother to give a little thought to the future, allowing him the necessary freedom to use body and mind in constructive and active games, putting him in plain clothes that can be easily washed or cleaned, and thereby laying a foundation for health and strength. If the mother wishes the boy to look clean before visitors, she can change the clothes every noon, so that he will look cleanest in the afternoon, wearing the same dress until the next noon.

In regard to wishing to save work for herself by ordering him to keep clean, this extra care and work while he is yet a child will save her from many an extra step, from worry and anxiety, when he is growing into manhood, and will strengthen the bond of love and sympathy that should exist between them through life.

Queries and Answers.

PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 24. Impressions Are Never Lost.

EDITOR SUGGESTION: Enclosed find two articles clipped from "The State," a daily published in Columbia, S. C., a leading paper of this state in relation to the negro "sleeping preacher."

Is this not simply a case where sermons and texts heard in his earlier life had become deeply impressed on his subconscious mind—memory—and finding expression under auto-hypnotism? Respectfully,

South Carolina. A SUBSCRIBER.

"SLEEPING" PREACHER OF SALUDA COUNTY.

A somewhat remarkable story came from Saluda county a short time ago about a negro who preached in his sleep. The man's name was Major Perry. The story was brought out of Saluda by an evangelical preacher who was then on his way out of the state. An effort was made to get confirmation of this unusual case and finally it was ascertained that Dr. D. M. Crosson of Leesville knew Major Perry. Dr. Crosson was written to for information. He was in attendance upon the sessions of the South Carolina medical convention, but as soon as he returned, sent the following reply to the news editor of The State. It is a very interesting story of a remarkable case:

Dear Sir: Replying to your request that I write what I know about Major Perry, the "sleeping negro preacher," will say that I have known Rev. Major Perry for a long time and have been his family physician for eight years. He is really a scientific wonder. He has been preaching every night, except occasionally on Friday nights, for about 15 years. When he retires at night and goes to sleep, he will read out his text—tell exactly where it can be found, verse and chapter, give it verbatim—and will then begin his sermon. He confines himself closely to his text and always preaches a good sermon. This is done while he is in this trance and he can't be waked up until he has finished his sermon. Nearly every time he preaches he has a convulsion and his wife has to rub him and work with him, as it looks as if he would die.

He stops speaking while laboring under this nervous writhing, but will begin his discourse just where he left off when the attack wears off and will go on and finish his sermon. He seems to be somewhat excited when he finishes his sermon and wakes up, and is unconscious of anything that has transpired. The strange part of it is that he can neither read nor write, so you see he could not prepare his discourses beforehand.

This is no fake, as he has been watched often when alone and he always preaches. I have, together with a number of other physicians, tried to wake him up while in one of his trances and while preaching, and it can't be done.

He, scientifically speaking, is a wonder. Now to go into some logical conclusions as to the cause of this and why he can't be aroused while in his trances, is a deep subject which presents from a scientific standpoint,

as from a mental and logical conclusion, some interesting phenomena. A man can easily expend some of his knowledge of mental philosophy in the study of this case. This is not hypnotism, but it savors of Divine inspiration. While in this trance or deep sleep he is unconscious of anything else transpiring around him and his active mind is totally unconscious as to what has transpired, but it is active and he does his preaching while in this subconscious state, but why his subconscious mind is active upon "sermonizing" alone, is a deep mystery.

"Rev. Major Perry," as he is called, is a mulatto of medium size and about 50 years old; has a wife and is the father of about 15 children. His children are all industrious and he is about the average of his race for industry. He is quiet and has the respect of his whole community for integrity and honor.

He says he does not know anything about his preaching and can't explain anything about it when awake. He says: "I felt called to preach when young, but I resisted the inclination or call. If what people tell me is true about my preaching, it must be of Divine power that I preach, because I resisted the call to the Master's work."

Logically and philosophically he is a mental wonder. Yours truly,

D. M. Crosson, M. D.

Leesville, S. C., April 25, 1902.

MYSTERY OF THE HUMAN PRODIGY, THE "SLEEPING PREACHER" OF SALUDA.

To the Editor of The State: Your communication from my friend, Dr. D. M. Crosson of Leesville, in Sunday's State, about Perry, the sleeping negro preacher, brings up my experience with this human prodigy in the summer of 1893. About that time he was attracting special attention in the community in which I then lived during my summer vacations. I had graduated from Roanoke College, Salem, Va., in 1891, and had just completed my middle year in the Evangelical Lutheran Theological Seminary in Philadelphia. Having heard much of this sleeping preacher, and having many friends in the community in which he lived, I resolved to see and hear him for myself and to report the matter to our religious journals. In the month of August of that year, in company with a friend, I went to Perry's home prepared to take down the sermon, as nearly verbatim as possible. We were just in time, for he had just retired. At our request the family procured us a lamp and table only a few feet from the sleeping negro. Nor did we wait long. A few mumbling sounds first came, then he lined out a hymn and sung it. This we succeeded in getting. The effect of the situation almost overcame us at first—a negro lying before us, unconscious, subconscious, sleeping, dead, or what not—giving out a hymn with accuracy and singing it with old-time vim and zeal! This was followed by a zealous prayer, which we took down in substance. Then with the deliberation and mental poise of one old in the business, he announced his text and preached a sermon of ordinary length. This sermon appears in full in The Lutheran Visitor in one of the numbers for August, 1893. His physical condition as described by Dr. Crosson, was exactly exhibited that night. Three times during the sermon he became very much wrought up, which ended each time in a kind of convulsion. He became as stiff and rigid as a statue. From what I could tell, it was suspended animation, his pulse, so I was told, ceased to beat. But a few rubs from his wife soon brought him all right, when he would start off again with calmness and deliberation. Concluding with "Amen," his system seemed to relax, and he passed off into natural sleep. Surely I was much impressed. It was not exactly a raven above my chamber door, yet

> "Prophet!' said I, "thing of evil—
> Prophet still, if bird or devil!"

In the course of his sermon he referred very impressively—to me at least—to "man-made and man-called preachers." I lacked only one more year in the theological seminary myself. I left there thoroughly and absolutely convinced that the thing was no fake.

I at once reported hymn, prayer, sermon and all, to The Lutheran Visitor. I was called on frequently to reproduce the whole service, and though I had by this time often conducted services among the people, I was never listened to as eagerly as when I reproduced the service of Major Perry. The editor of The Lutheran Visitor, the lamented Dr. Hawkins, in his comments, offered no explanation, sim-

ply stating his belief that I was imposed upon. At once Dr. L. A. Fox, professor of mental and moral science in Roanoke College, at whose feet I had sat so often, came to the rescue. Of Perry's physical condition no explanation was attempted. It was in some way abnormal. But he said Perry, in these abnormal states, was reproducing sermons heard when a boy. He took as his ground the well known theory that no impression made on the mind is ever totally lost, though a person, under ordinary conditions, may not be able to recall such impression. He cites cases given in Haven's Mental Philosophy, among which was that of a poor servant girl, in the home of a preacher. This preacher often recited in her hearing Scripture verses in Hebrew and Greek, not a word of which she understood. Yet when this girl was sick and became delirious, in her delirious state she repeated these verses she had heard from her master. So in Perry's case, Dr. Fox argued, there was no deception or imposition; he was simply reproducing a sermon while in this period of mental aberration and physical irregularity, which he had heard in younger days. A few weeks after this explanation appeared, while in Columbia on my way back to the seminary, I was in the store of a well known merchant, talking of my experience. Some man whom I did not know, from Fairfield county I think, and who did not know of Dr. Fox's explanation, overheard the conversation. He came forward and from what we both said, was confident that he knew the negro when a boy. Said he belonged to a Baptist preacher while a slave, and habitually drove his master to church, and listened to him preach. This settled the question in my mind. Dr. Fox did not know of this when he made his explanation.

It is with this information in my possession known to comparatively a few, that I feel called upon to write this about "Rev." Major Perry, the "sleeping preacher of Saluda county." S. C. B.

P. S.—I might add that I did not let the remarks of Perry about "man-made and man-called preachers" keep me from completing my theological course, and the entrance upon my heaven-called work.

White Rock, S. C., April 28, 1902.

[I agree with Dr. Fox, that no impression is ever lost, once it has been received by the mind; and his explanation is far more simple and reasonable than others which have been offered to account for the phenomenon witnessed in Major Perry.

If Major Perry's degree of suggestibility could be tested, I am sure he would prove to be a hypnotic-somnambule; not that I believe the memory of the hypnotic-somnambule is better than that of persons who do not belong to this class, but the somnambule is fond of attracting undue attention, and the physical phenomena witnessed in Perry's case are identical with conditions I have seen present in hypnotic somnambules. These phenomena have generally been called hysteria.

I think Major Perry enjoys the notoriety.—Ed.]

Query 25. Dreams and Masked Suggestion.

EDITOR SUGGESTION: Being a subscriber to your valuable paper, I wish to solicit its services in answering the following question:

My wife dreams incessantly all night long, night after night, and awakes in the morning more tired than when she retired. She is scarcely amenable to suggestion, especially if she knows it, and disbelieves in hypnotic or psychologic belief in any form. Kindly tell me through the columns of your valuable paper how to relieve her and greatly oblige me. D. I. V.

Missouri.

[It is probable your wife's general health is below par. I feel certain she is not digesting and assimilating her food properly, nor eliminating the waste products satisfactorily. Neglect of the life essentials will produce these conditions.

It will not be necessary to hypnotize her, in the way you understand hypno-

tism, nor will it be necessary to talk about suggestive or psychological treatment.

Explain to her the necessity for looking after the life essentials and the results to be obtained if she will give careful attention to them. Methods for doing this will be found in the clinical reports for Nov. and Dec. 1901, or in lesson XI. of the third edition of my mail course in Suggestive Therapeutics.

Persuade her to eat, drink, breathe and think for a purpose. When she has done this for a couple of weeks and partaken of the life essentials in sufficient quantities, her general health will be improved, her elimination will be stimulated and the brain, sharing in the improved quality of blood, will perform all its functions better.

In good health one should sleep soundly and arise in the morning refreshened. Improve your wife's general health as directed and report results for publication.—Ed.]

Suggestion in Epilepsy.

EDITOR OF SUGGESTION: Under the heading of "Queries and Answers" in the May number of SUGGESTION you mention the treatment of epilepsy. Having a case of epilepsy under suggestive treatment, perhaps it would be of interest to your readers to hear how my case is progressing.

A single man, about thirty-eight years old, has had epilepsy for about twenty-five years. I have previously treated him for years and kept him on Bromides. As long as he took the medicine he would not have an attack of the trouble, but the fits would return whenever treatment was suspended for a short time. Finally he had an attack which resulted in paralysis of one arm and hand. Knowing that I understood how to employ hypnotism, he asked me to treat his arm by that method. I consented and told him I would treat him for the epileptic attacks at the same time. As soon as I began the suggestive treatment I suspended all medicines and soon overcame his habitual constipation. I have had him under treatment for about eighteen months and if he has had an epileptic attack during that time I have no knowledge to the effect. His mental condition is very much improved and the circulation in the affected arm has also increased and his arm has progressed so far that he can use the hand to labor with. He is sleeping well and, in fact, feels that he is on the road to perfect health.

I will report more particulars about this case after I have had him under observation for a still longer period.

I admire your magazine.

Arkansas. W. M. A., M. D.

EDITOR OF SUGGESTION: SUGGESTION for May reached me last evening chuck full of good things.

One word about the treatment of epilepsy. I have recently been testing the power of suggestion. Among those upon whom I am experimenting is an epileptic aged fifty-eight. At the age of forty-five he had a sun-stroke and another about five years ago. For about two years he has been having epileptic fits. When he came to me he was suffering with disordered liver and constipation. That I might be sure of the character of the disease, I had two M. D.'s diagnose the case and they both pronounced it epilepsy. I instructed him in the proper use of the life essentials and suggested that he would have no further need of drugs to cure him. I gave him no suggestions relating to the fits except that they would be less frequent and less severe as his general health improved. While I do not consider that he is entirely cured, the results have been as I suggested. He and his family are perfectly satisfied with the improvement, but I do not think I have the right to believe a perfect cure can be effected. Since receiving a sample copy of SUGGESTION I have been using suggestion in curing people. It is not my business however, for I am a preacher, but I must say I am a better preacher since reading physchic literature.

Wishing you success, REV. D. A. Y.

Nebraska.

BOOK REVIEWS.

A SYSTEM OF PHYSIOLOGIC THERAPEUTICS. A Practical Exposition of the Methods, Other than Drug-Giving, Useful in the Prevention of Disease and in the Treatment of the Sick. Edited by Solomon Solis Cohen, A. M., M. D., Professor of Medicine and Therapeutics in the Philadelphia Polyclinic; Lecturer on Clinical Medicine at Jefferson Medical College; Physician to the Philadelphia Hospital, etc. VOLUME III—CLIMATOLOGY, Health Resorts, Mineral Springs. By F. Parkes Weber, M. A., M. D., F. R. C. P. (Lond.), Physician to the German Hospital, Dalston; Assistant Physician North London Hospital for Consumption, etc. With the Collaboration for America of Guy Hinsdale, A. M., M. D., Secretary of the American Climatological Association, etc. In Two Books. Book I.—Principles of Climatotherapy—Ocean Voyages—Mediterranean, European and British Health Resorts. Book II—Mineral Springs, Therapeutics, etc. Illustrated with Maps. Price for the complete set, $22.00 net.

These are the Third and Fourth Volumes of Cohen's System of Physiologic Therapeutics, whose timeliness has already been commented upon. The first part treats of the factors of climate, with their effect on physiologic functions and pathological conditions, and describes the fundamental principles that undelie the application of climates, health resorts and mineral springs in the prevention of disease, and to promote the comfort and recovery of the sick.

The second part describes health resorts; and the third part discusses in detail the special climatic treatment of various diseases and different classes of patients. Book II. also describes the health resorts in Africa, Asia, Australasia and America.

In Book I. ocean voyages are first treated of with considerable detail and their advantages and disadvantages, indications and counter-indications as a therapeutic measure are pointed out. As very little exact information on this important subject exists in an available form, this chapter should be of great use to physicians. The subject of altitude is treated in a similarly full and definite manner, and not only are we told what classes of patients and disorders are benefited by Alpine and Rocky Mountain climates, but also what classes are unsuitable for such treatment. The difference between summer and winter climates in Switzerland, and the therapeutic indications for the different seasons are discussed at length. In addition, the sea-coast and inland health resorts of the Mediterranean countries, those of Continental Europe and those of the British Islands, including mountain stations of various elevations, plains, and mineral water spas, are described, with no waste of words, but with a fullness of detail unusual in medical books. Not only geographic and climatic features are pointed out, but also social and other characteristics so important in selecting a resort that shall be suitable to the tastes and means of the individual patient, as well as beneficial in his disease. Throughout this section allusion is made to the special medical uses of the various resorts described, and to the particular form of treatment for which any one is famous.

The existence of sanatoriums for special diseases, as those at seaside resorts for scrofulous and weakly children, and in various regions for consumption. nervous affections, diseases of women, and

the like, are specified; and the mere lists of such places, as found in the index, are likely to prove invaluable for reference. We know none other so complete. A mere glance at the closely printed pages of the index will show how unusually full is the treatment of special resorts and their particular qualities. Like the preceding volumes, these are thoroughly scientific and eminently practical, a combination that reflects credit alike on authors and editor.

"Woman Revealed: A Message to the One Who Understands." Nancy McKay Gordon. Published by the author, 6214 Madison avenue, Chicago, Ill. Price, $1.00.

There have been some wildly extravagant things said about this book. One critic, a young man who claims to be material-minded to a point past redemption, calls it "the trumpet call of a modern Joan of Arc seeking to free, not the men of a country, but the women of all countries." Yet the valiant Matron of Chicago who holds the horn, ingenuously admits that its toots reach the ears of ten men to one woman. Why is this? Isn't Woman, with a big W, ready for her own message? Or does she fail to rally because her ears are attuned not so much to the music of the spheres as to the tones of old Adam, and she prefers to receive her message from bearded lips alone? Well, so far as "Woman Revealed" is concerned, the gist of the matter is this: If you are smart enough to understand it—it is sublime. If you aren't, you are "left." Query: Did the Joan of Arc man really read the book?

BOULDER, COLO., Feb. 26, 1902.

Find enclosed draft for one dollar, to renew my subscription to SUGGESTION. I was very much pleased with last year's SUGGESTION, and if you make it better for 1902, those who read should encourage the publishers by recommending it to their friends. J. N. DAVIS, M. D.

NEW HAVEN, CONN.

Suggestion Publishing Co.:

Enclosed find one dollar for subscription to magazine. I assure you I would not be without your bright, instructive magazine for a good deal. I show it and say a good word for it whenever I have an opportunity. R. C. TOWNE.

Sanmetto in Enuresis, Irritable, Inflamed Bladder, in Neurasthenia; Also in Endometritis.

Several years ago my attention was called to sanmetto, and in prescribing same found that it was more grateful to the palate and gave me more satisfactory results than the saw palmetto when prescribed in cases of enuresis, irritable conditions of the bladder, and especially in cases of chronic inflammation of the bladder. As many of the ailments of the kidneys and bladder are sympathetic from neurasthenia, sanmetto is especially indicated in all cases of nerve prostration. About a year ago a young farmer, married, called on me for treatment. On examination I found that there was severe neurasthenia; he was much emaciated; the urine heavily loaded with earthy phosphates, mucous and pus. I put him on tablets of strychnia arsenite and sanmetto, with satisfactory results. He is now in fine condition, in perfect health. Sanmetto is indicated in all cases of endometritis—when prescribed in these cases good results will be obtained.

Utica, Mo. T. R. DICE, M. D.

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EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

If we do not receive notice from a subscriber to discontinue sending the magazine, we will take it for granted that he desires his subscription extended for another year.

When I left Miss Anna Eva Fay last month she was entertaining the audience with her cabinet tricks, while the "printers" were busy behind the scenes developing the pads and deciphering the questions developed by the printing process. Her assistants, also, were busy in the audience securing glimpses of some of the questions which had been written and obtaining "inside inflammation" (apologies to Weber and Fields) from those who were "easy" enough to be willing to exchange confidences with strangers.

Frequently, the assistants in the audience are able to get a glimpse of a question which was written by someone before coming to the theater. When a question is secured in this way, it is quietly communicated to another assistant or usher, who carries it to the assistants working behind the scenes.

A few years ago, at the request of a number of friends, I gave an entertainment similar to Miss Fay's, in Minneapolis, before an audience of several hundred persons who were interested in occult phenomena. I had a few assistants in the audience, and one of them, a lady, discovered the question which a Mr. S. had written on a piece of paper taken from his own pocket. Mr. S. was suspicious of the pads and believed he wrote so no one but himself knew what his question was. He had written: "Will you request someone to play the tune 'Flow gently, Sweet Afton,' on the piano." I received other questions and answers from my assistants, who obtained them from persons in the audience, and my "printer" developed many questions from the pads which had been used by the audience. Having answered all the questions but the one written by Mr. S., I called out his name from the stage and asked him to go to the back of the hall. A long piece of cord was procured and one end of it was tied around his head and the other end around mine. I then asked him to think of the question he had written, and, after two minutes of apparently great mental effort on my part, I told him to rush towards me and take hold of my hands. I ran to meet him, grabbed his hands, dragged him all over the room and finally stopped before the piano. I seated myself on the piano stool, ran my fingers over the notes for a few moments and gently broke into the air of "Flow gently, Sweet Afton." Needless to say the audience was delighted with the experiment, but Mr. S. was astounded. He had never been a believer in telepathy, but told the audience afterwards that the test had convinced him that telepathy was a fact.

After the entertainment was over I explained to the audience how I had performed the feats, and my explanations were printed in the Minneapolis papers the following day. But Mr. S. insists till this day that the explanations I gave did not cover his case, for he is positive that no living soul besides himself knew what was written on that piece of paper. However, I know a certain Mrs. A. and her husband, who will enjoy another hearty laugh at Mr. S.'s expense if they chance to read this story.

Miss Fay's assistants are prepared, with encyclopedias, histories, geographies, newspapers containing current sporting events, etc., to answer many of the questions asked, and the services of several persons who know all about the city in which the entertainment is being given, are secured. These assistants are able to furnish much information about the best known people in the city, and are well

posted on current municipal events. Carriages are in waiting, and sometimes a remarkable answer is given to a question asked by some well known person, by driving in mad haste to a part of the city in which the information is likely to be obtained.

Occasionally Miss Fay manages to give a startling answer which may enable a mother to trace a long-lost son; or some article of value, which has been lost for years, is located. These answers create a sensation. Of course they are not given very often, and are out of the ordinary, but, needless to say, the answers are discovered by accident or are worked up by the assistants or the "press manager."

In one city in which an entertainment was being given, a well-known man had lost a valuable instrument. It had been accidentally carried away by a certain person, but was supposed to have been stolen. The gentleman who owned the instrument was urged to go to the entertainment to ask to have it traced. His question was answered; the number of the house and name of the street in which the house was situated in a distant city were given. The instrument was recovered at the place named, and all the details connected with it were exactly as they had been told from the stage.

The answer created a profound sensation at the time, for the circumstances concerning the loss were public property and the owner of the instrument was well known. However, I knew the son of the owner of the opera house in which the entertainment was given, and he told me how the question happened to be answered so correctly. Word had come to my friend, through other friends, that the instrument had been located. He was told where it was and how it had been carried off. Seeing a "good thing" in this bit of information, and having ascertained the fact that the owner of the instrument had not learned of the discovery, my friend arranged to have him attend the performance. His question was answered correctly, of course.

This same friend told me that the hardest work he had done in years was during the three weeks' mind-reading and clairvoyant entertainment, for he was kept busy from morning till night helping the assistants to obtain answers to the questions.

Miss Fay cannot answer all the questions asked in a single evening, so those who are disappointed are asked to come again. In the meanwhile answers are secured to the different questions asked and are answered the next time those who asked them are present. If the question answered the second night is not the question written on that night, the writer is told that he must have written the question answered on a previous night and that the operator answered what was really in his mind. Frequently the second question is answered on the same night.

Well, after Miss Fay has had her seance with the spirits, she is seated in a chair in front of the audience and covered with a sheet. It would be too much to ask Miss Fay to commit all the questions and answers to memory, even if the spirits allowed her time to do so; accordingly, all the questions and answers are neatly written or typewritten on paper, and she is able to read them off at her leisure under the sheet, without this part of the performance being observed by the audience. Then there are other ways and means of conveying questions and answers to her, even after she has been covered

with the sheet. For instance, the old speaking-tube method and the rod method, by which messages are given verbally or shoved up to her on pieces of paper through a hole in the platform under the seat.

When Miss Fay is covered up, her manager requests those who have written messages to hold them in their left hands. (This frequently enables the assistants in the audience to see what is written.) In a few moments Miss Fay calls out, "Is Mr. So and So here?" On being answered in the affirmative, she reads his question, which is then handed to an usher, who takes it to the master of ceremonies on the platform for verification. The usher frequently asks the writer of a question to tell him certain things, which he, in turn, communicates to the master of ceremonies, when handing the question to him. Then the master of ceremonies reads the question aloud again, and makes some remarks to Miss Fay. When addressing her in this way he gives her any information obtained by the usher, through a verbal signal code.

Some questions are answered correctly. Some, asked by confederates, are answered in a way that astounds the audience, and the confederates always affirm that every word of the answer is correct. Other questions are answered by guess, and many can never be verified. For instance, one lady I know asked, "Who stole my husband's watch?" The usher asked the lady in a whisper when it was stolen and what style of watch it was. He was answered truthfully, but when handing in the question was seen to communicate something to the director. The director then read the question aloud and passed a few remarks. The medium then said: "Your husband's watch was stolen by a professional thief with a large, red scar on his face. It was a gold, open-face watch, and was stolen six years ago. You will never recover it." The usher had given the information about the style and the time it was lost to the director, and he conveyed it to the medium under the sheet by using the verbal "second sight" code, similar to that employed by the Zancigs and taught by Ralph E. Sylvestre & Co., of Chicago.

Frequently the usher has a number of these questions in his hand at the same time, having received some of them after the name only has been called. In this way he is sometimes able to convey a question, and frequently the answer, to Miss Fay through the director, provided he has asked the writer some questions beforehand.

If the work of the printers is not very good, or if the person who uses a pad does not press firmly enough with his pencil so that his writing can be easily deciphered when developed, Miss Fay will call out "Mr. Hemitt" for "Mr. Hewitt," and T. E. Jones will be called F. E. Jones—mistakes that occur in the reading or writing of a question, but not in thought transference. Again, if the writing is very poor, Miss Fay will confuse the "striking of a nigger" with the "striking of oil," which is not more confusable as a mental process than as a fact. The "nigger" may come in a question referring to striking oil on "Nigger Hill."

Miss Fay gives a very interesting entertainment, but it is merely an entertainment. Her work is not performed by telepathy, clairvoyance or spirits. It is merely a trick and is performed exactly as I have stated.

Many of my readers, doubtless, have seen Miss Fay perform, and many others

will be able to verify what I have said for themselves, when they attend her performance in the future; although they may not be privileged, as I have been, at similar performances, to see the printers at work behind the scenes.

If you have been interested in what I have said about Miss Fay's work, you will be interested in "Spookland," the premium book we are now offering with a new annual subscription to SUGGESTION. It exposes the methods used by the bogus spiritualistic mediums for producing their materializing seances. It is illustrated.

Mark my words! You will enjoy "Spookland." A new subscriber for one year and "Spookland"—both for $1.00.

The Blindfold Drive.

Owing to lack of space, the explanation of "the blindfold drive test," as performed by Johnston, Bishop and others, has been held over for the July magazine.

The Zancigs Backed Out.

Readers of SUGGESTION who have watched our endeavors to get the Zancigs to give an exhibition of what they claim is telepathy, under test conditions, will be interested and disappointed to learn that the Zancigs have backed out of the tests completely.

The April number contained the correspondence with the Zancigs, which included a letter stating they were called away from the city and could not give the tests at the time agreed upon, but would arrange to do so at a later date.

They have returned to Chicago to fill a summer engagement at one of the summer gardens, but from the following extract in a recent letter from them our readers will be able to draw their own conclusions. This letter shows beyond peradventure that they know we understand their methods and that they could not undergo a single test successfully. Their excuse is worse than puerile.

Here it is:

"We have now returned to the city, where we will be pleased to see all of our friends that have taken such an interest in our demonstrations. You say you have a circulation of ten thousand, we should judge it was a circulation of twenty thousand from the notices sent to us inquiring about the test we were to give at your place, we had decided to give you the privilege, but when we read all the swell notices you gave us in your valuable magazine SUGGESTION, we decided it was not best, for as soon as you and the public are convinced that it is genuine telepathy, all interest will be gone and none will care to witness it as they will say, "Oh! I believe in that. That is only telepathy," and they will not even give it a test; but as long as we have people guessing like your subscriber that does not give his name but signs H. S. T. (which we take to mean, He Still Thinks), let him go on thinking. Had H. S. T. learned to write plainly I might have been able to give Mme. Zancig the right cue (as he terms it). * * * PROF. J. ZANCIG."

Now that they have given a flat refusal to undergo the tests, I will tell our readers some things that for obvious reasons I did not tell them before.

About the time the tests were previously arranged, I received a call from Prof. Zancig and a friend. I think they called to find out what tests I was likely to make, how they were to be conducted and what I knew of their methods; but the excuse they gave for calling was that they had heard I intended to go to their place of business with some friends to create a fuss. This excuse, of course, is even more puerile than that given for not submitting to the tests. I explained to Prof. Zancig that I had never even thought of going to their place of business; that I

was merely interested in the tests from a scientific point of view, and hoped they would see their way clear to give the tests as agreed. Then he said that Mme. Z. was nervous over them, and requested that his friend, who professed to be a student of Oriental occultism, should be substituted in their place. But when I found that his friend's tests would be mere muscle reading, I told him that our readers were interested in his performance with Mme. Z. and would not be satisfied with a substitute.

Prof. Z.'s friend waxed very enthusiastic over the Zancigs' performance, and after Prof. Z. had stated to me that sometimes they had to use a signal code in order to assure the success of their public performances, he said: "Yes, they are very clever. Why, last night I saw him give Mme. Z. the total of a double column of figures, and all he said to Mme. Z. was ALREADY."

I don't think Prof. Z. was altogether pleased with his friend's enthusiasm and confidences.

Recently I came across a storekeeper in this city who informed me that, when the Zancigs were first practicing their "telepathy tests," a few years ago, he frequently gave them names and figures in order to assist them while practicing their verbal code.

I have devoted too much space already to Prof. and Mme. Zancig, but I want all our readers to understand the methods employed by professional entertainers who pose as telepathists and mind-readers, so that they will not allow themselves to be carried away with every phenomenon they cannot fathom at first.

Personally, I believe there is such a force as telepathy, but I do not believe it can be operated by an effort of the will as accurately as the Zancigs would have us believe.

The Zancigs' performance is very clever and well worth seeing, but it is worked with a code of signals as explained in my answer to the query which led to the controversy. Their work is neither clairvoyance nor telepathy. It is clever, Simon-pure trickery.—ED.

Take a Holiday.

You have intended, probably, to visit Chicago some time, and attend the clinics and lectures at the Chicago School of Psychology while here. Why postpone your visit longer? Why not spend your vacation in Chicago this summer and attend the two weeks combined course in Suggestive-Therapeutics and Hypnotism, Osteopathy and Electro-Therapeutics which begins on Friday, August the 1st, at 10 a. m? The lectures and clinics take up but a few hours of each day, leaving a part of each afternoon and the whole of every evening to enjoy the sights and pleasures of the city.

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These combined courses have been well patronized, and have given the greatest satisfaction to all who have attended them. See the announcement on the first page facing reading matter in this magazine.

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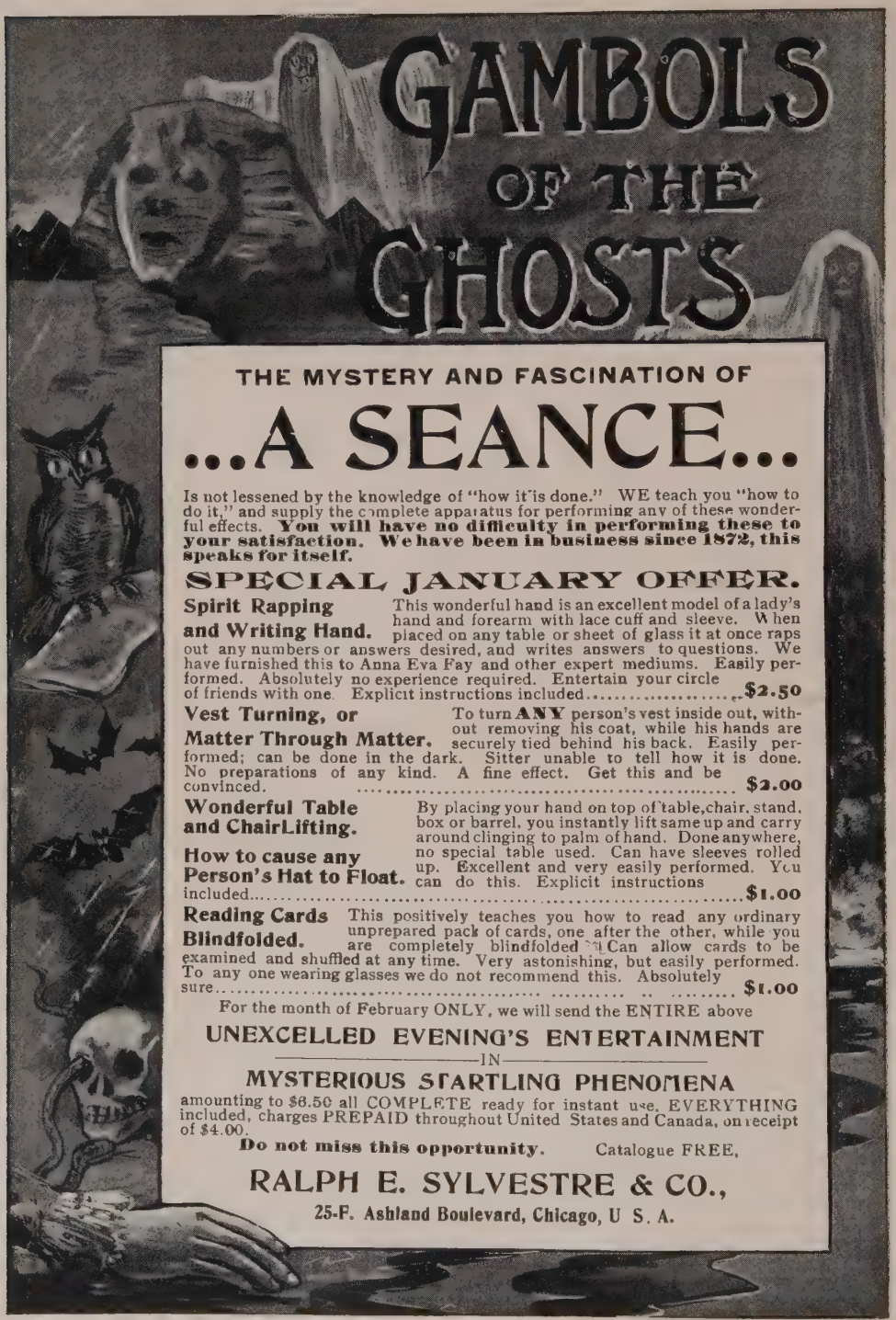

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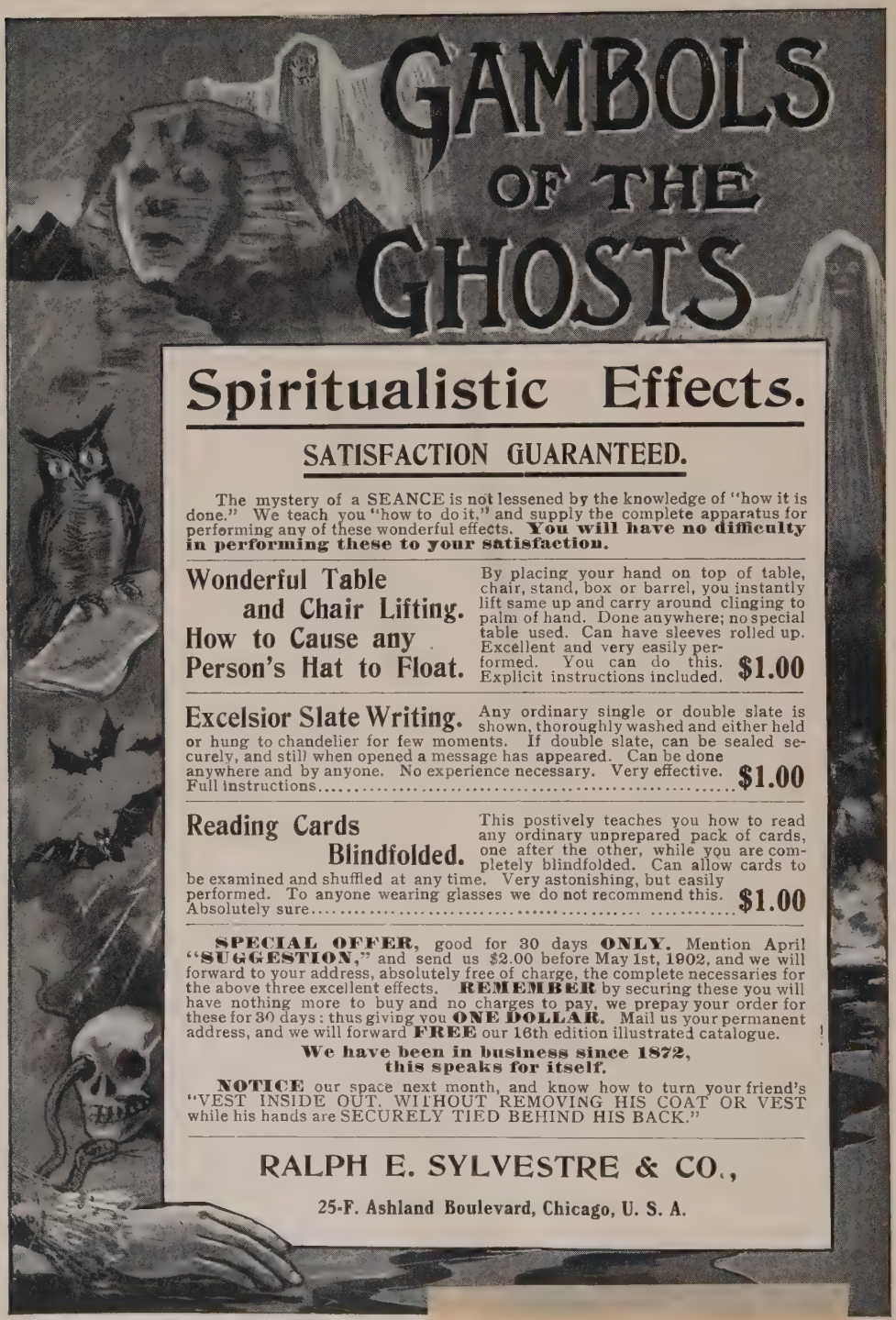

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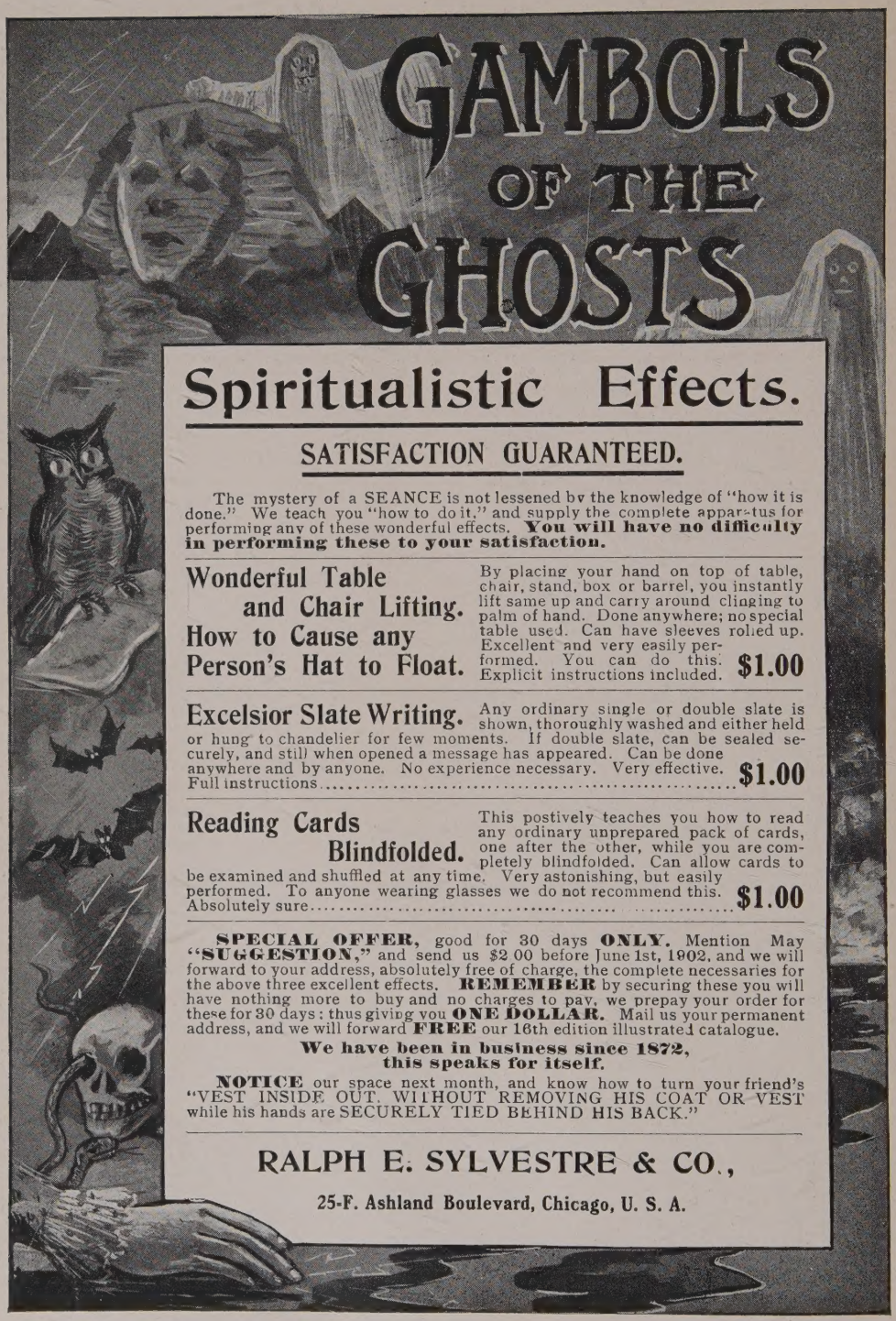

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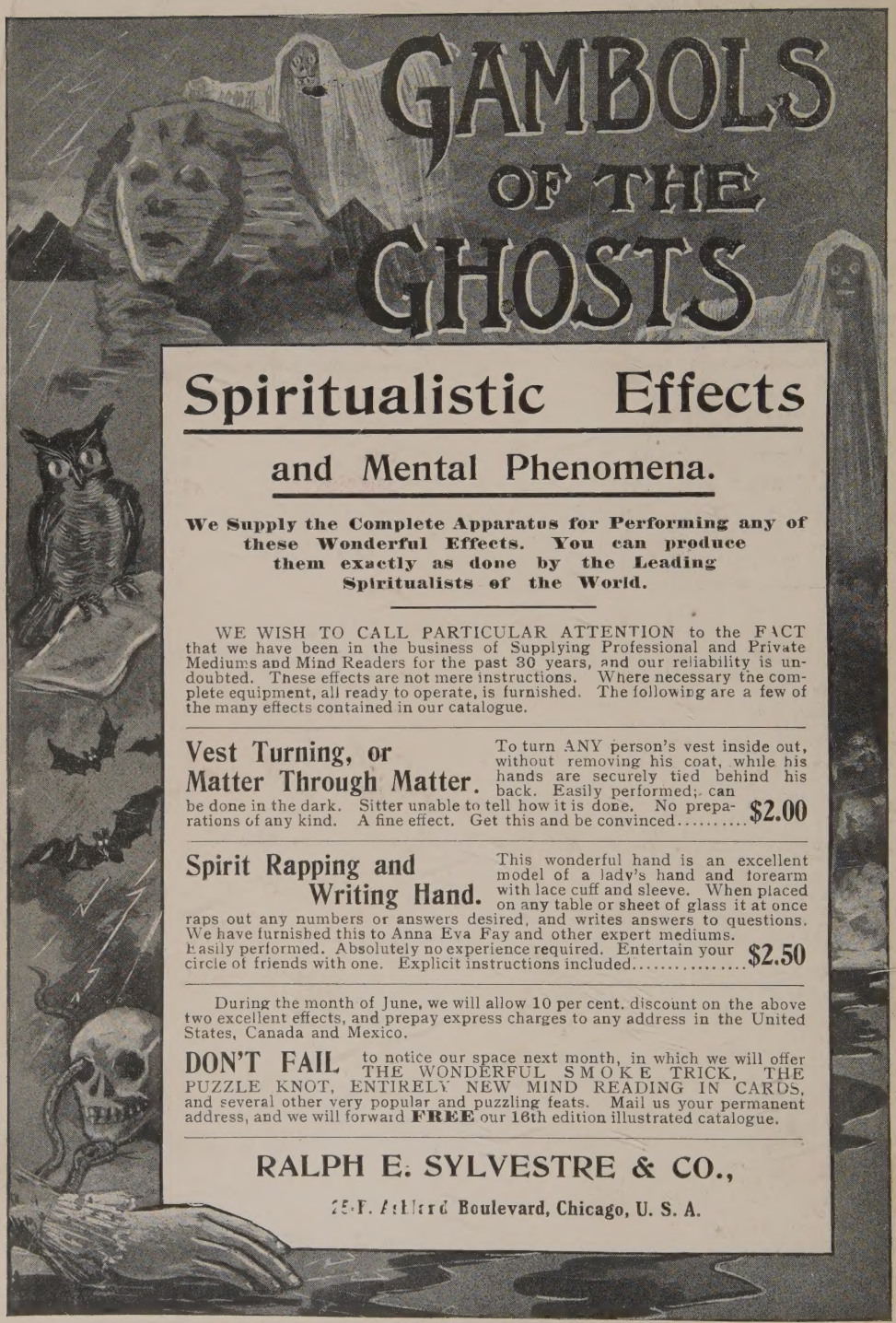

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